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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE INDIAN VILLAGE—VII.

By K. S. Ramaswami Sastri, B.A. B.L.,

Ah! in a cottage lives our holy land.
There is here chosen well-beloved home.
She lacks not urban minaret, tower and dome,
And wealth's abundance decks her royal hand,
And artists with imaginations grand
And workmen skilled, unseen in Greece or Rome,
Await her glance. Yet doth she gladly roam
In hamlets touched by Beauty's shining wand.
Who seeks our Mother's blessing must come here,
And here must come all those who seek Her feet,
And yearn to gaze upon Her radiant face ;
Where else or in what other sphere,
Can you such perfect peaceful beauty greet,
Such holiness, such loveliness, such grace?

Dreams of the Soul.

By an Indian Dreamer.

XCVIII.

Every imperialist is a modern Chengis Khan or Nadir Shah.

He seeks to conquer by hate. Hate will ever engender hate. Hate will never yield to hate. Love alone can conquer hate.

In the name of freedom I see man slaughtering his fellowman who is fighting for freedom.

The white man's burden is really the black man's and the brown man's death.

XCIX.

When shall man get sick of hurting his fellowman ?

How is this age of the airship and the Dreadnought better and more human than the age of the arrow and the spear, of the rack and the faggot ?

When the fever of war comes, it blinds the eyes and dulls the ears and brutalises the heart.

Even young children full of trustful and innocent love but curses at the enemy's children !

How is the modern world anything more than an outpost or ante-chamber of hell.

Events of the Week.

WILL IT BE RIGHT.

THE SHOPKEEPER.—Let me take off this weight. It is one too much.

THE CUSTOMER.—I say, without that, it wont weigh true.

* * *

The terms of the vote of confidence which Mr. Lloyd George sought and obtained, with such a thumping majority at the back, if carefully scrutinised, will show that still the same old motive forces of economic greed actuate parliaments and governing classes in old Europe. The Genoa Conference is sitting as we write these lines. The practical significance of the House of Commons vote need alone be emphasised here. It is a personal victory for Mr. Lloyd George. He is still the indispensable man for the Unionists; neither the Independent Liberals nor the Labourites could muster sufficient courage to drive him out of office. They have not the majority to force the issue, and the Unionists will be the greater losers if Mr. George goes. Whatever the results might be of a general election, which the Unionists have been trying hard to postpone, the presence of Mr. Lloyd George is indispensable for the Die-Hards in any wrangling at the Genoa Conference with other European statesmen for a recognition of British claims to the uttermost. As a contemporary remarks, on the issue of the Genoa Conference, Mr. Lloyd George was all things to all men: and the clever tactician that he is, it is no wonder that he sought a vote on this, though it follows that this is in no way a vote of *confidence*.

* * *

The *Pioneer* understands "that the extra direct annual expenditure resulting from the introduction of the Reforms is nearly Rs. 49 lakhs. Of that total the creation of the Council of State and the Legislative Assembly accounts for over Rs. 11 lakhs, the travelling and daily allowances of the members of these bodies being about Rs. 7½ lakhs. Coming to the Provinces, the extra expenditure in Bengal and Madras is in round figures Rs. five and three-fourth lakhs in each case; in Bombay, Rs. 5½ lakhs; in the United Provinces, nearly Rs. 8 lakhs; in the Punjab; Rs. 4 and three-fourth lakhs; in Bihar and Orissa, Rs. 3 lakhs; Central Provinces, Rs. 2 and one-fourth lakhs; and in Assam, Rs. 2¾ lakhs." Commenting on this, a contemporary states that it does not know what is exactly meant by direct expenditure. "Probably, it includes only the cost of the Councils. But what about such items as compensation awarded by way of proportionate pensions and otherwise for the diminished (?) "rights" and unfulfilled (?) "expectations" of the Services which are also the direct results of the introduction of the reforms? When the extra burden that the Reform Act thrust on us is correctly and fully assessed, we have little doubt that the bill would come to a pretty big sum indeed."

* * *

Speaking at Worthing, Earl Winterton said that the new Secretary of State for India would continue to carry out in the spirit and the letter the 1919 Act and there was no intention of departing either from the spirit or the letter of the Act which was passed by overwhelming majorities in both Houses of Parliament and was acclaimed by 90 per cent of the English Press at the time of its passage. There was no question, added Earl Winterton, of resorting to any departure for the purpose of confronting agitators in India. Agitators would be left to be dealt with by methods of impartial Government. Viscount Peel had been brought up in the tradition and atmosphere of statesmanship and he was essentially a man who would not be deflected from his course either by timidity or lack of experience.

* * *

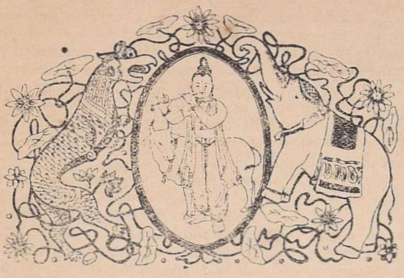
Pandit Madan Mohan Malaviya addressing a very largely attended public meeting at Allahabad asked the audience what they were doing while their leaders were in jail. The Pandit referred to the efforts made to change the present bureaucratic form of Government and said that there were various interpretations given to the word, Swaraj, but the Swaraj he meant, and towards which they should work, was that form of Swaraj which is similar to Dominion Governmeut. The Pandit then spoke of the necessity of military training for Indians and the placing of the management of such training in the hands of competent Indians. The key to Swaraj, he said, was the control of the military. He cited the example of Japan, and said that unless Indians rose to the occasion, and made themselves fit to manage their own military affairs, they could not expect Swaraj, and whatever means they may adopt to attain Swaraj, they should be legitimate and peaceful means.

* * *

To what extent British trade in cloth and piece goods has suffered as a direct result of the Swadeshi movement can be seen from the statistical returns published by the Government of India. The total value of India's imports of yarns and textile fabrics from abroad, within the eleven months ended February, 1921, had amounted to 112 crores of rupees, declined to 57 crores and 88 lakhs of rupees in the eleven months ended February 1922, indicating a drop in value of no less than 54 crores of rupees in less than a year! Seeing that in the eleven months ending February 1920 the total imports of yarns and textiles of foreign origin did not exceed 50 crores, one is enabled to appreciate the tremendous effect the Swadeshi and boycott movement has already had on the imports of foreign cloth. Out of the 54 crores of the decline at least 45 crores can be justly stated to fall to the share of Great Britain. If India can keep up the boycott of foreign cloth with the same enthusiasm as it has displayed so far, there is not the least doubt that by the end of this year imports of British cloth and yarn will have shrunk to insignificant proportions. It rests with the nation to accomplish the task and place the indegenous industry on solid foundations, which no adverse circumstances in the future will be able to undermine.

* * *

A journalist correspondent writes to the "Westminster Gazette": —"It seems a far cry from the nineties, when Sir Gordon Hewart was writing leaders for the most Radical of London newspapers to see him as Lord Chief Justice with a peerage. They were good leaders. They breathed an ardent Liberalism that might well affright their author to-day. They were contributed while Sir Gordon Hewart was reading for the Bar. His activities in daily journalism did not exhaust his Radical enthusiasm. An almost forgotten episode is that Sir Gordon Hewart was editor of "India" the organ of the Indian National Congress." We wish the new L.C.J. better fate than "India" any way.



The Hindu Message

The National Week and The Nation's Duty.

"Unawed by numbers, follow reason's plan,
Assert the rights, or quit the name of man;
Consider well, weigh wisely right from wrong,
Resolve not rashly—once resolved, be strong.
In spite of dulness and in spite of wit,
If to thyself thou canst thyself acquit,
Stand steadfast, though alone, in conscious pride
Rather than err with millions by thy side."

The national week has been extended by a day in the case of the Tamil country. But so far we fail to recognise either here or elsewhere any deep recognition of the purposes of this sacrament. When a similar sacrament was instituted during the earlier Bengal movement, one of the shining lights of Indian nationalism wrote: "We dedicate this day to that Patriotism which finds its fulfilment in Humanity. We dedicate it also to that Humanity which is the only eternal revelation of God to man. Blessed is the perfected life of the individual. Blessed is that larger and diviner life of the nation wherein the individual finds his highest fulfilment, and blessed, thrice blessed, is that Universal Life of Humanity wherein is the fulfilment and fruition of all national life and aspirations." Fine and lofty sentiments these, without doubt; but they never passed beyond being mere intellectual conceit. A rising national movement can ill spare the help of these and similar sacraments. But the observance thereof ought to be informed by a steady purposefulness. That great leader who now stands at the head of all the hosts of nationalism in this country, Mr. Gandhi, observed that "this national week should be a week of purification, self-examination, sacrifice, exact discipline and expression of cherished national sentiments. There should be no trace of bitterness, no violence of language, but absolute fearlessness and firmness." It is the nation's duty therefore in this week to examine without partiality or prejudice the ground on which we stand, the direction to and the pace at which we move. The responsibility lies heavy on the leaders of the national movement to lead the people in this necessary process of introspection. And we may state our opinion that some at least of those who now stand in the vanguard will be all the better for, not a week, but a few hours of introspection, which kills all ideas of self-importance. Instead of congratulating themselves and the country on the negligible work turned out so far, the national week had afforded the most convenient opportunity to sift and re-sift and examine impartially our ideals and the means of attaining same. We regret to have to say it, but so far there has been no frank recognition of the duty laid on us in the week to examine our ideal and to so adjust our means as to bring its realisation within a measurable distance of time.

Few even among the elect seem to recognise the fact that the ideal of the Congress, that is the country, is Svaraj which Srijut V. J. Patel thinks even embraces Dominion self-government. This is significant as an indication of the views of prominent Congressmen for it is too soon yet to forget Gandhi's moving protest against any change in the creed. Pandit Malaviya has drawn the attention of the country to the fact that Svaraj means the complete Indianisation of the Army as well. A sapient member of the Madras Provincial Congress Committee would, we see, fain run a parallel administration in this country. Never had we seen a more chimerical idea put forward in an assembly of serious men. It is folly to think, as some people imagine, that you have only to popularise khaddar to win Svaraj. It is half-baked enthusiasm of this kind that is the worst enemy of nationalism in this land today. Khaddar is good and even as a means to an end, has more than justified itself as statistics have proved. As one of our own leaders has said, there is no room for absolutism in politics and statecraft. Policies are not the creation of abstract thinking or ratiocination, but are dictated by the actualities of day-to-day political or administrative conditions. Now that the country is thoroughly awake, there is a quickening among the inert masses, and now that the people have, under the impulse of the new non-co-operation movement, been quickened with a sense of their own strength and are fired by a vision of the grandiose destiny that awaits us—he must be stark mad who denies that what the country wants is a more rational and aggressive programme, call it non-co-operation or responsive co-operation.

All signs point to Pandit Malaviyaji as the great protagonist in the coming struggle. We hope he will shake off his very natural modesty and put his foot in the stirrup. That he has some such constructive programme up his sleeve is obvious. The non-co-operation movement, at least in its orthodox variety, has been found inadequate ; and it is the duty of the nation, under the guidance of its chosen leaders, to strive for a more rational and aggressive programme, all the time holding on to the sheet-anchor of our creed, namely non-violence.

"The Bearna Baoghail."*—I

By S. P. Thiaga Rajan.

A Kelvin Barry or a Terence Mac Swiney is not made by the impulse of a moment, but by the faithful daily living in accordance with a rule based on conviction and an ideal constantly in mind and constantly cherished.

Read Mac Swiney's book, "Principles of Freedom." Years before the ordeal of Brixton Gaol, he wrote: "... the single test. 'Tis the bravest test, noblest test, and 'tis the test that offers the surest and greatest victory. For one armed man cannot resist a multitude, nor one army conquer countless legions, but not all the armies of all the Empires of earth can crush the spirit of one true man."

This was the faith in which he died. But it was not in Brixton alone that he was true to it. He lived it in his daily life in the smaller things, and the habit acquired of living thus made possible the grandeur of Brixton.

"To show the world the might of moral beauty."

—Eamonn De Valera,

The scoffers of the national movement in this country, especially since it took a more dynamic and aggressive form, have been wont to deride it as the most foolish of all foolish schemes. Our fed, fat and comfortable critics of the arm-chair and those candid friends who were resting on their oars after the struggles, well-meaning though misdirected, of an earlier generation, in their milder moments, choose to call the participants in the national movement but well meaning fools, whose conceptions in spite of their moral grandeur were wofully impossible of being effectuated in practice. This kind of damning with faint praise is no new thing in any land since history and subject nations began. It is possible to distinguish varieties in this species of the scoffer. The *de facto* governments are all alike in their desire to play providence to the governed. "The Lord thy God is a jealous God"; and governments partake in overflowing measure of the nature of the Lord. Being experts they will not telerate the springing up of a movement, constitutional or revolutionary, which aims at supplanting their authority, at some near or distant date. The aristocrat, disgusted at the dirt, dust, squalor and meanness of the multitude, gradually comes to develop an indifference that destroys all will to action and thus paves the way to the fall of his own order. And to him the national movement is only another indication of the unutterable vulgarity of the rabble. Not so to the plutocratic and capitalist classes who, in countries where they do not effectively control the seats of authority, act at least as the Government's garrison within the land. And if, in India to day, we sometimes see them engaged in the prosecution of the national movement, that indicates the lack of vision among the authorities. The masses in any country are gold nuggets and are equally capable of being aroused to the pitch of enthusiasm for the national cause or of being hurled still further down the abyss of degradation. Perhaps the most determined and unsparing assailant of the national movement of his land is the man who begins as the soldier of freedom, with a multitude of good intentions but who for lack of moral fibre falls a prey, while yet on the road-march, to the insidious wiles and seductive music of the enemy. It will not be difficult to refer to concrete cases in the public life of our land today.

And whatever its other demerits may be, the new dynamic cult of nationalism in this land has had the one supreme merit of having forced all the above classes to a clearer recognition of the nature of the struggle in which we are engaged. Hence the vigour of the onslaught against it, especially by the seduced soldiers of freedom. For lack of arguments, they have fallen back on foolish raillery. What does that amount to, in effect ? Subjected to a critical analysis the upshot of this imputation of Quixotry is: that the new Nationalism in our land today is reckless of personal advantages, of health, of liberty, of life itself, if so be that thus is served a glorious end that to it at all events is the greatest of all ends. While they, our detractors and candid friends, will, for no consideration whatsoever, risk any of these things.

To us therefore in this land today, all kindred things have an unusual appeal. Few of the books on revivalism, nationalism and the like that we have handled in these recent years have gone dircet to our hearts as this of Terence Mac Swiney's—of which we have now before us the second edition. It is a beautiful book in every sense: and the Talbot Press deserves credit for the admirable get-up of the volume. The Publishers rightly point out that to Mac Swiney, freedom was essentially a spiritual principle, and political freedom but one of its many applications. This book, his most considerable prose work, contains his whole philosophy of life and conduct. It is the ultimate revelation of a soul of rare spirituality and faith, with the temperament and the courage of a crusader. To read it is to understand at once his life and death.

The memory of the author's fate, calm and unruffled though full of all the elements of an awful tragedy, is apt to colour our feelings about the book, We think it therefore necessary to point out that the bulk of this volume was written before the tragic events of Easter week. In fact the various chapters were written and published serially in *Irish Freedom* in 1912. The author had meant to revise them before publishing in book-form, but the Fates that attend on Ireland had claimed him for their own ere this could be done. The preface, in which he mentions his intention of publishing, was partly written by himself, partly dictated on his deathbed in Brixton Gaol at different times

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* *Principles of Freedom*, by Terence Mac Swiney. The Talbot Press, Dublin. 5/-net.

in the month of September, 1920. The volume is appropriately dedicated "to the Soldiers of Freedom in every land." Rarely indeed has ever a book been written so full of prophecy so speedily fulfilled, or almost so; and the fact that the issues and emotions dealt with in the book have, even to this day, been topics of universal pre-occupation is evidence of the prophetic vision of the author.

In words of a rare and ennobling spiritual idealism, we have here presented the case for devotion to the ideal of Republican Independence. There is little appeal to history; and what little there is is majestic and rises to great heights and is calculated to fire even the most callous hearts. We refer to the moving description of the heroism of Tone, matched only by the incomparable and sublime courage of his wife—an ennobling specimen of womanhood for which we have to go to the classical age in our own history. Not merely does the author "assert truths and sustain them with forceful reason"; the 200 odd pages breathe through every word a majestic confession of faith of a great heart and mind fully consumed by a great idea. No wavering here, no moral cowardice, none of the solemn plausibilities of the mere man of intellect who takes shelter under a shovel-hatted wisdom. To us in this country at the present juncture the book carries a peculiar appeal. Without any apparent study that we can guess at of our ancient history or culture the author has in his conceptions of public spirit with its implications developed for himself much of the Indian ideal and outlook. There is again an apparently unanswerable presentment of the moral justification for resistance in arms. This we propose to discuss at length subsequently.

There are arguments in the book peculiarly applicable to our present conditions. But we shall take leave of it for the present with the following quotation which is the majestic expression of a great truth. "We find men of this time," he says, "who lack moral courage fighting in the name of moral force; while those who are pre-eminent as men of moral fibre are dismissed with a smile —physical force men. ...... A man of moral force is he who, seeing a thing to be right and essential, and claiming his allegiance, stands for it as for the truth, unheeding any consequences. It is not that he is a wild person, utterly reckless of all mad possibilities, filled with a madder hope and indifferent to any havoc that may ensue. No, but it is a first principle of his, that a true thing is a good thing, and from a good thing, rightly pursued, can follow no bad consequence. And he faces every possible development with conscience at rest—it may be with trepidation for his own courage in some great ordeal but for the nobility of the cause and the beauty of the result that must ensue, always with serene faith. And soon the trepidation for himself passes, for a great cause always makes greatmen, and many who set out in hesitation die heroes."

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Literary and Educational.

Art for Arts' Sake.

A Dilemma.

Mr. A. Williams-Ellis writes in the *Spectator*:—

Ruskin, Tennyson, Swinburne, Rosetti, and Stevenson were all of them in their several ways deeply affected by a controversy which came to be known as the "Art for Art's sake" question. Was an artist to be, as Stevenson, for example, held, a maker of beautiful things and to follow beauty wherever or into whatsoever company it might lead him? Or was he, as Tennyson affirmed, to be the noble teacher who should inspire and help struggling humanity on its way?

Almost every writer for half a century took sides upon this question, and the work of many of them was profoundly affected by their conscious attitude upon it —the decorative painters, the decorative writers on the one hand, and Tennyson and his like thinkers, who still would "justify the ways of God to man," on the other. And now apparently the years have brushed the question aside. In all our modern criticism, in all the many diverse æsthetic creeds that are set forth, it finds no place. Which way has it been settled, then? Is the poet to be Scheherazade, the amiable and ingenious narrator of the Arabian Nights, or a seer and prophet who is to lead mankind along the right road? This question seems at first a difficult one, as it is so abundantly obvious that no sort of tacit assent has been given to either proposition. How, then, has the problem for the moment solved itself? Yet I think we shall find that it really has solved itself and that in a not unusual way. We have shifted unconsciously on to another plane of thought about the arts and the ethics which belong to them. Behind the "Art for Art's Sake" controversy was, I believe, a tacit assumption that we all, the poet included, knew instinctively in any given instance what was right and what was wrong. "Be good, sweet maid, and let who will be clever" was the *reductio ad absurdum* of this point of view. It was in vain for Stevenson to say that honesty was not as easy as blindman's buff. His hearers, and perhaps the poet himself, interpreted this, I fancy, as meaning that the flesh was weak, not that the understanding was dim.

But we have gradually come to realize—some of us only gropingly on the unconscious plane—that there is some sort of catch here. Sir Thomas More believed unhesitatingly in the rightness of burning heretics. A fellow-don, in urging compulsory chapels upon Mr. Jowett, said, to clinch the argument, "Well, Jowett, so far as I can see it is a choice between a compulsory religion and no religion at all;" to which Jowett gave his celebrated reply, "My mind is not of sufficient subtlety to distinguish between two such alternatives."

The reader will easily recall for himself a dozen instances of what we might call the changeability of morals, or rather of the necessary evolution of our outlook upon morals. We have at last a long enough history behind us to realize that, though there may be the Platonic Ideas—the sealed patterns—of truth, honesty, right and wrong laid up in Heaven, their manifestations compounded with the shifting stuff of human life are very variable. Something of this truth is popularly expressed in the colloquialism that the old people acted "according to their lights," and this is where we have begun subconsciously to feel that the poet comes in. His work is to increase the illuminating power of the said "lights." We dare not say offhand, any more than can a judge who has not heard the evidence, what is right or what is wrong in a given case. Who knows, we may all at this moment in some

matter—sexual morality, perhaps—be acting upon ethical principles as mistaken as were those of the heretic burners, who were often, like Sir Thomas More, the most conscientious of men acting from the sternest sense of duty. Such or such a line of conduct is condemned as being wrong; the man who would stop the poet or the writer from defending the condemned line of conduct is acting in the spirit of a judge who refuses to hear the counsel for the defence. The analogy between the function of a poet, at least one of his functions and that of the advocate is a very close one. If the poet, by taking thought or by inspiration, is visited with a gleam of understanding of the motives of some other human being in performing a certain action, he is very much in the position of the briefed advocate. It is his business to put the point of view up for what it is worth. This was a matter which Browning thoroughly understood. Let t ose who say, "Ah! but not if it is contrary to what is right and decent", remember heretic burning and compulsory religion and be humble. Not perhaps right and wrong, but certainly our knowledge and groping understanding of them and their applications are in the highest degree mutable. Tennyson knew that,

"The hills are shadows, and they flow
From form to form, and nothing stands."

But neither he nor Milton—to instance two of our greatest didactic poets—realized that this was as true of our comprehension of ethics as of the facts of geography Systems of ethics we must obviously have, for it is impossible for men to live in a community together without a pretty strict code. To take an apparently ridiculous instance, could twenty-two men amuse themselves for three days on a patch of green grass with two bats and a ball and six sticks if it were not for the M. C. C rules of cricket? A system of ethics, enforced as rigidly as circumstances allow, is absolutely essential if men are to live together. The didactic poet, the poet who regards "Art for Art's Sake" as the "chiefest Lord of Hell," has conceived his function to be that of helping to enforce the existing rules, and is apt to neglect his true function of devising or of providing data for the devising of new and better rules. That this was an unfortunate limitation of function the decorative artist saw. "The chosen children of beauty," the artists who conceived of their function as that of making human life endurable, of gladdening, if it might be, man's passage between "a dark and a dark," were uneasy at such a petrification.

But in repudiating the idea that the function of the poet was that of a judge, or, as they themselves would perhaps have said, of a kind of hortatory policeman, they went too far. They dissociated themselves completely from ethics. This weakened their position. As makers of beauty they took rank below the makers of laws. For man is an intensely ethical animal; in the end ethics are the things he cares about most. And necessarily so, for ethics are the code by which he adapts himself to the extremely ticklish business of reconciling his inner biological needs with the circumstances of living in a community. The least mistake in this all-important sphere of the code and he feels that he may be seized and burnt at the stake or condemned to lifelong celibacy. So in dissociating from all traffic with this absorbing affair the Decoratives cut themselves adrift from the main current of human life. Stevenson, a man of peculiarly clear vision, saw that this was the result of their creed, but he saw no way out of the decorative position except by joining with the didactics whose tenets he could not accept. So he frankly said with a sigh that it must be acknowledged that the writer and the artist is but the "fille de joie" of the community. But the highest and the most serious function of the poet is to teach the law-makers—and we are all in a smaller or greater degree law makers—something about the human soul, sometimes to see beauty where before we had only seen shame and meanness, sometimes to tear the mask off pretension. This idea of the poet's function is not a new one. Certainly much of this simple doctrine of the poet or the prophet as the "forth-teller," though dark to Tennyson, was plain, for example, to the author of Ecclesiastes; he is as much concerned to give us a moving, sympathetic picture of the old man to whom the grass-hopper is a burden and in whom desires have failed as he is to give us direct ethical instruction.

Miscellaneous.

The Idler.

The Babel of Times.

Man has such a variety of times at his disposal that one would imagine they ought to satisfy his every need. In addition to summer time, which the war gave us our first experience of, there is a whole crop of others, including siderial time, apparent time, Greenwich time, mariners' time and astronomical time. A little reform, not perhaps generally known, is to take effect from 1925—namely, the unification of the astronomical and civil day. A proposal to this effect was made as long ago as 1804 by Laplace, but no action was taken. The astronomical day begins not at midnight but at the following noon, the hours being reckoned from 0 to 23. Thus 2 A.M. on October 5 would in astronomical time be 14 o'clock on October 4. From 1925 onwards, however, the astronomical day will begin, like the civil day, at midnight. The ancients almost universally began their day at sunrise, with the exception of the Egyptians, who began at midnight, and the Arabians, who began at noon.

A Doctor's Brain Wave.

A young London doctor who has just settled in the Malay States has hit upon a plan of increasing his practice which would have commended itself to the immortal Bob Sawyer.

Knowing the prejudice of Eastern women to see and describe their ailments to a male doctor, he has had a number of China dolls made and sent to wealthy native ladies. Accompanying the dolls are instructions, requesting the recipients, should they be suffering from any pains or aches, to mark the part of the doll that corresponds with the lady's suffering anatomy, write a brief account of the symptoms and return the doll to the doctor.

In this manner he is able to prescribe for his patient without seeing her.

Geordie met Jack one Saturday morning. "How there," says he, "Are ye gan te the toon, Jack?" "Wey, aye," says Jack. "Wey," he says, "will thoo buy us a pair o' pit stockin's—blue uns, white toes an' tops; thoo knaas the sort, eighteen pence at the stockin' shop?" Off went Jack to Newcastle and entered a hosiery shop, where he was shown a large selection. "Ye knaa Aa want proper pit stockin's, blue uns, wi' white toes an' tops, eighteen pence." Yes sir, said the assistant; "these are the very thing." Jack eyed them doubtfully. "No, hinney, thoo's wrang," he said "them'll not fit Geordie." "Indeed," said the assistant. "they cannot do otherwise; we sell hundreds of them every week." "Aa divvent care," says Jack; "they winna de!" "Well, what's wrong with them?" asked the shopman. "Wey, they leuk varry canny, but thor ower strite," says Jack. "Too straight,"

The Man Who Went to See The Prince of Wales

says the shopman. "Well, I've never seen any different to these in my life." "It dissent matter what ye've seed; ye've nivvor seed Geordie. Them stockin's winner fit him, he's bowlegged."

A "Mantola" Legend.

Sailors will find a significance in the disaster which has overtaken the Mantola in the name of the steamer. It will be remembered that it was the old Mantola, the last word in ship construction of the British India Steam Navigation Co., Ltd., which was torpedoed by a German submarine as she left the mouth of the Thames on her maiden voyage to India. She was, however, taken back to the London dock, and, at great expense, repaired and refitted. She started out again, but she had not gone far in the Channel when she was again torpedoed by a German submarine, this time to float no more.

By a strange coincidence, this is the maiden voyage of the new Mantola, also, and the ship, which was built in Glasgow, is one of the latest additions to the British India Steam Navigation Co's fleet. With double reduction geared turbine, three decks and cabine arrangements on the Inchcape scheme, arrangements on the Inchcape scheme having accommodation for 163 first and 41 second class passengers the steamer is capable of being run on either coal or oil.

The promenade deck has the first class smoking and music saloons and second class music and smoking rooms. On the bridge deck, there are 34 first class cabins on the port side, 6 amidships and 32 on the starboard side, whereas there are 6 second class cabins on the port side, 12 amidships and 6 on the starboard side. On the upper deck, there are 20 first class cabins on the port side and 11 on the starboard side, besides 17 second class cabins. The first class dining saloon is on the upper deck and the second class dining saloon at the other end of the upper deck.

The Mantola is 481 ft. long and 68 ft. in main breadth, with a gross tonnage of 8,900, and 4,000 h.p.—Englishman, (March 11.)

Agricultural Progress in India.

The "Review of Agricultural Operations in India" for the year 1920-21 has been issued. To the Indian agriculturist with his limited capital, the most important help to the improvement of his lot is the provision of crop varieties suitable to existing conditions. Hence the Agricultural Department in India have been making strenuous attempts in the direction of the introduction of improved varieties of existing crops. The improvement of soils is a matter of slower growth, and capital or at least credit, must be forth-coming for its fulfilment. Among the chief advantage of varietal improvements, the use of resistant varieties prevents many diseases; and climatic disadvantages, such as short seasons and drought, can be mitigated. Some millions of acres are now under cultivation with seed of improved crop. The most important food crop in India is rice, and its yield is a vital factor in the welfare of the country. This was adversely affected by the disappointing monsoon of 1920 the shortage of rain in September, and in the year under review the area was reduced to 78,023,000 acres, and the yield to 28,033,000 tons, due to the bad season. The aim of the Agricultural Department is ultimately to raise throughout India the average yield, which is very low compared with other rice growing countries. It is estimated that 216,243 acres were under improved varieties of rice grown from seed issued by the Department. These are better yielders and more profitable to the cultivator. In some instances they have given an average increase of 213 lbs. of rice per acre over local varieties, while in certain cases the increase yield has been as much as 1,200 lbs. per acre. Wheat stands next to rice in area as a single crop in India. The crop is grown chiefly in the Punjaub, United Provinces, Behar, and Central Provinces. Here, again, the area under cultivation fell considerably owing to the failure of the monsoon in its later stages. The improved Pusa varieties have now been extended to about 7 per cent. of the total area cultivated so that a noted advance has been made. As intensive cultivation increases, and the practice of growing wheat on the manurial

residues of sugarcane spreads, we are told, standing power becomes an increasingly important factor, and *Pusa 4* is capable of producing a heavy crop without lodging.

With regard to industrial crops, the yield of cotton per acre dropped to 68 lbs. India stands second to America in the total production, but her cotton is shorter in staple, poorer in spinning value, and smaller in yield per acre. We are glad to be told that in the matter of increasing the yield per acre, and improving the quality of the produce considerable success has already been achieved and that nearly 6 percent. of the total acreage under cultivation were under improved varieties issued by the Department. During the year the Indian Central Cotton Committee came into being, the main functions of which are to act as a connecting link between the Agricultural Department and the cotton trade, and to advise the Government. In addition it is hoped that the Committee will be provided with funds to establish a technological laboratory at Bombay, and to subsidise research on cotton problems.

The year was not altogether bad for live-stock; the popularity of the Civil Veterinary Department with the Indian ryot is steadily increasing. On the whole, on account of the dryness of the season live stock suffered less from contagious diseases during 1920-21 than usual. There was however considerable scarcity of fodder in several parts of the country. Preventive inoculation proved very successful, we are told. The necessary serum is made at Muktesar, but the laboratory there cannot deal with the growing demand, and the opening of a similar laboratory in South India is under consideration. The important and urgent question of cattle breeding is being taken up by the Department both at Pusa, where the Punjab Montgomery cattle are used as a representative country milk breed for grading experiments, and in many of the provinces where dairy herds are being established, and attempts are being made to improve the local cattle.

A study of the "Review" shows that the total expenditure incurred on the Agricultural and Veterinary Departments throughout India, amounting to a little less than Rs. 106 lakhs, was a good investment for the country, and that any reduction on this expenditure would be a very short- sighted policy and detract from the progress and well-being of the Indian cultivator. "On the research side progress has been made with soil surveys, and a special study has been made at Pusa of the losses of nitrogen from cattle dung, and methods devised for preventing this. A number of experiments have been made with manures to determine how to make the phosphate in rock phosphates, of which there are valuable deposits in India available, and to discover the best manures to use for the different crops. Diseases of crops have been studied by the Mycologists and Entomologists and remedies suggested. During the year the work on water-supply by pumping and boring has been handicapped by the high price of materials, but steady progress has been made. Of recent years considerable interest has been evinced in India in agricultural motor tractors. The Department are not yet in a position to give a definite opinion as to the suitablity of different types of tractors for dealing with local soils and conditions, but experiments are in progress with tractors at Pusa and in most of the Provinces. The "Review" also contains an interesting section dealing with the co-operative movement as it affects agriculture, and an appendix shows the progress made. Many of the co-operative Societies have devoted their activities to new channels of usefulness, and though there are failures, the movement shows great promise."

"DRY" AMERICA:

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A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

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Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

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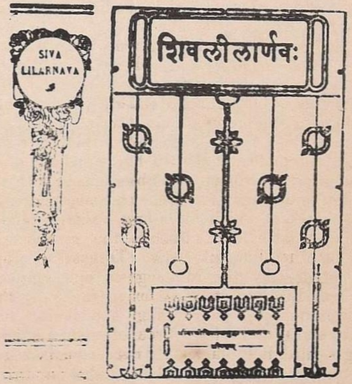

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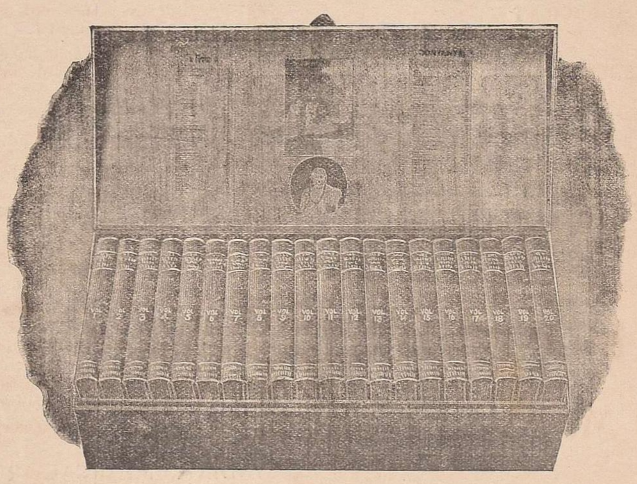

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